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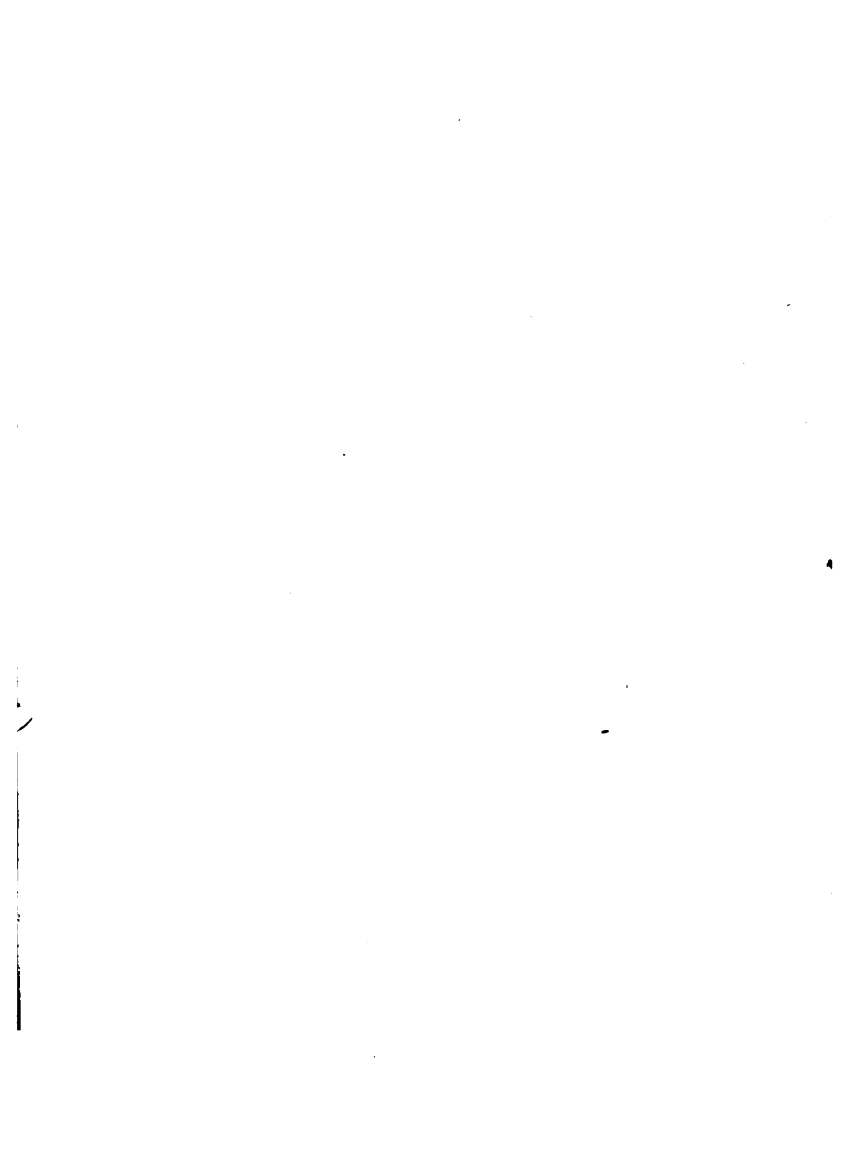
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PREFACE

The Rt. Rev. James de Wolf Perry, Jr., Bishop of Rhode Island once preached, in the presence of the author, just after his ordination as a priest, a sermon in which he quoted a celebrated French astronomer as saying, "I have searched the whole universe with my telescope, the most powerful in the world, and I have failed to find God." The young minister depicted the disappointment of the astronomer with great scorn and advised every member of his audience that without any telescope they could find God in their own minds by careful thought and search. From that time on the author followed this advice and gave much thought and study to this question and that which he has written herewith is the result of many years of search and study in this direction.

FREDERICK CARROLL BREWSTER, JR.

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GOD

Revelation by Christianity and Astronomical Science.

A French writer named Bergsohn some times called the parlor philosopher, once endeavored to describe and locate God. His idea of the Deity was that God is a conscious force pervading the whole universe and all life, animal and vegetable. Further, that the said God was perpetually taking shape in different forms and was eternally disappointed in all these differently selected shapes. There was no location for God but this mysterious conscious force pervaded matter in all its shapes and was suffering disappointment indefinitely. How different this is from the true idea given to us in the Christian creed—one God yet three persons—thus constituting that wonderful Trinity, God the Father, God

the Son and God the Holy Ghost. Who and what is God the Father? He is not merely a conscious force pervading the whole universe in all its forms of life and lifeless matter. He on the contrary is a marvelous Personage with a wonderful and indescribable bodily form. Has that wonderful indescribable God with this infinitely astounding form any location in space? The answer is and cannot be anything else than—yes. Astronomical science shows us that the moon revolves around the earth—that the earth and all its companions in the solar system revolve around the sun. Further, astronomy teaches us that our sun with all these satalites has a centre around which it revolves while these satalites revolve around it. This centre around which our sun together with other suns revolve also revolves around its centre and so on these revolutions of centres and satalites go in space until a common centre of gravity for the whole universe is found. All bodies thus revolving in space are

held in their place by the attraction towards this great common centre. That great common center is stationary and is kept in position and equilibrium by all these outlying bodies in infinite space. This common center is of such weight and density as to be equal in weight and density to all these outlying bodies in space. Therefore these two portions of matter in space—the center one and the outlying bodies are in perfect equilibrium, the common centre of all these being stationary and yet kept in place by the vast numbers of outlying bodies whose total weight and total density is equal to the total weight and total density of the common centre. Any addition in matter to these two portions comes in equal degree to the common centre and the outlying bodies so that perfect and uniform equilibrium is eternally preserved. There in and upon that vast and infinitely dense common centre rests the wonderful and indescribable physical form of God. He chooses physically not to move

away from that centre for His presence is part and parcel of this wonderful and infinite equilibrium. From that centre from which physically God moves not His spirit moves out to and pervades that infinite outlying space. That Holy Spirit or spiritual force of the physical God causes all growth or addition to matter and all growth and increase of form of the animal and vegetable life. That portion of the Trinity—the conscious spirit of the stationary physical God enters into the mental or self-conscious status of all animals and purposely in an infinitely greater degree into the mind of man thus making him preeminently a conscious instrument for the execution of the will of the physical God—God the Father. Then through all this there grew in man an inadequate consciousness of the existence of God and a desire throughout all ages for some manifestation from Him of His being. This was the cause of the presence through countless ages of what

we know in later ages as idolatrous and mythological forms of worship. Finally to satisfy this longing for knowledge and manifestation of God physically God the Father this physical God stationed in this centre of equilibrium willed that this longing of man should be satisfied and He made an understandable manifestation of Himself in human shape. By the exercise of this will and through the work and direction of this other member of the Trinity (the Holy Ghost) God ordered the Being called Jesus Christ to be begotten of the Virgin Mary—begotten from the same germ of life as all other human beings and yet without the assistance of any human Father but only by the will of God acting through that same Holy Spirit by which and as His medium God has caused the growth of all life vegetable and animal. Yet as the will of God thus acted in this solitary and personal case in this manner it was really and specifically the Son of God who was thus begotten.

Thus Jesus Christ in a strict and specific sense is actually Divine—an emanation from God Himself. God thus taking human shape in Jesus Christ properly termed God the Son to be God in the form and shape in which man when repentant and believing could actually see God and have His personal and physical companionship, which save in a spiritual manner temporarily ceased with the crucifixion and death of Christ and the returning of which at some future time was foreshadowed and promised by Him at the time of His Resurrection and Ascension to the presence of His Heavenly Father. Thus we have the Trinity—God the Father, God the Son and God the Holy Ghost. God the Father being an indescribable wonderful physical form residing on the centre of equilibrium of the infinite universe to which we belong and Himself being the centre of that marvelous centre of equilibrium which itself keeps and by which the whole universe is kept in place.



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